AN

ANSWER

SENT TO THE

Ecclesiasticall Assembly

AT

LONDON.

By the reverend, noble, and learned Man,

JOHN DEODATE,

The famous Professour of DIVINITY, and
most vigilant Pastour of

GENEVAH.

NEWCASTLE,

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The Translators Preface to the simple seduced Reader.

Reader,

MAy the Father of lights *open thine Eyes to see* over this strangers shoulders, *and by this impartiall* Perspective, *what thou, wholest kept downe thus low by thy* new Masters *and through* thy Seducers false Mediums, *hast not hitherto beene suffered to perceive, it being till now purposely hid from thine eyes: Behold* a meer stranger *that notwithstanding his manifold* Obligations *and personall Ingagements* to a contrary Discipline in *the Church, and* different Form of Government in *the State, yet over-ruled by the manifest* Truth and Honesty of the *Kings* Cause, *breaks through all those* Restraints *of his* Liberty (*as farre as he may*) *to tell thee thus much* plaine English Truth, *Behold here* Geneva's veneration *and full vindication too of thine owne Mother the Church of* England, *as it stood under Episcopacy, traduced here at home by her own Spurious brood for Superstitious, Popish, Antichristian, what not? And this Apology directed to the* Assembly-men *in answer to their Letter what ever it was. Behold here again* a cleare Justification of the *King*, vilified by his own for that *for which Strangers doe admire Him; His Clemency, His Inclinations to Peace, His Acts of Grace, &c. Behold here* the root of Gall, *that which hath brought forth all these Nationall Mischiefes*, the Popular Tumults and Conspiracies pointed at here, *as the only evident cause* of the Kings Divorce from the Parliament. *See*

here by whom poore Ireland *was deserted: one thing also thou mayest here take notice of from these* standers by, *That the* Clergy, *in their owne* proper Sphere, *may be as* fit *and as* honest, *and perhaps, in some respect more* able, for the good speed of a Treaty, *then those that do slight them with* utter præterition. *Last of all, behold here the Loyall and Religious Subjects onely* Militia *or his owne proper* Magazine, *to wit*, the known Lawes of the Land, *that and* Prayer *and* Submission *are the only* defensive weapons *allowed here by this* Master of Fence. *I say no more to thee, save only, that I doe heartily pity thee, and therefore I doe still pray for thee, and for all thy* Fellow-bondmen, *that* God *will* bring into the way of Truth all such as have erred and are deceived, Amen.

See D. *Deodates* Notes on *Rom.* 1, 2. and elsewhere.

Reverend

Reverend, Godly, and worthy Sirs, our Deare Brethren and Companions in the Worke of the Lord.

IF proportionably to the griefe, we have conceived at your Letters, (wherein you have expreſſed the moſt ſad face of your affaires) we had but as much ability either by our Conſolations to aſſwage your Sorrowes, or by our Counſels to eaſe your Burthens, or by any our Co-operation to help your **Ex**tremity, we ſhould think our ſelves very happy in ſo well correſponding with your honourable, and moſt loving compellation of us; and right glad wee ſhould be thus to requite you with our beſt and effectuall good offices. But alas, as the ſcantneſſe of our capacity in this kind, ſo the ignorance of the *more inward cauſes* of ſo many miſeries, and chiefly *the Perplex and dangerous Nature of the Matters now in Agitation among you:* All theſe put together, ſtrike us quite Dumbe: we are as men wholly at a ſtand, able onely (in a kind of Silent Aſtoniſhment or holy horrour) to admire, and to adore *that Finger of God*, which is now lifted up over you all.

But ſince, being by you ſo lovingly invited to it, we muſt needs at laſt breake off our ſilence, we are reduced to an extraordinary *Suſpence both of Mind, and of Pens*, what to ſay firſt or laſt, or indeed what to ſay at all.

And now in the end, after long deliberation, leaſt, as *Jobs* friends, we ſhould tranſgreſſe by precipitate or unſeaſonable diſcourſe: Behold our hearts and Mouthes top full of the Sences and Expreſſions of our hearty Commiſeration, our Eyes running down with Teares of Compaſſion, our Breaſts even

even ſwolne up with Sighes and Groanes at your Calamities. Theſe are they, God is our Witneſſe, that fill up the greateſt part of our private Prayers, of our publike Devotions, Faſtings, and Humiliations: In all which we are reſolved to give *the Father of Mercies* no reſt, untill your Tranquillity being once more ordained in Heaven, God doe *extend Peace* upon Earth unto you all like a *River*, and the fulneſſe of his *Bleſſing*, like an ever-flowing *Streame*.

Our affaires, yea, the generall Intereſt of all the Reformed Churches are ſo cloſely involved in yours, and ſo mutually depending thereon, That your ſafety once procured aſſures us all of our own good Eſtates. Therefore eſpecially during this grievous Tempeſt, which may ſeeme to bring about againe the *heavy time of the Saints great Primitive Tribulation*, we are, in a manner, compelled with trembling Hearts and Lips, to powre out our Lamentations into the Eares of our moſt gracious and Heavenly Father, no longer now onely preparing to *contend by Fire*, as he once revealed it in a *Viſion* to his Prophet *Amos*, *Amos* 7. 4. 5. but already for a long time really *contending by Fire* indeed: And how then can we forbeare from crying out, *O Lord forgive, ceaſe we beſeech thee, by whom ſhall* Jacob *ariſe for he is* ſmall, *and round about all in a flame, by the fire of thy burning Indignation?* From this our own *Watch-Tower*, untoucht as yet by Divine miracle: We have beheld this furious Conflagration ſpreading it ſelfe all over; We have ſeene the *Griſoen-Italian Churches* utterly defaced, The Goſpell in *Bohemia* its ancient Seat, wholly extirpated; The *Palatinate* devoured; The *French Churches* deprived of all humane ſupports, and refuges, like ſo many poore little Callow Birds alive indeed, but only during pleaſure: The *German Churches* almoſt all overſhaken, yea, more then halfe deſtroyed; your own *Ireland* ſwallow-up with an unexpected deluge of *Aſſaſſines* and *Robbers*; One onely

onely thing was wanting to that huge heape of publike calamity, Namely, that flourishing *England, the very Eye and excellency of all the Churches, Christs own choyce, purchase, and peculiar; The Sanctuary of the afflicted, the Arcenall of the faint-hearted, the Magazine of the Needy, that Royall Standard of good hope,* * should by so unlookt for an Accident, without any externall enemy, or Forrain Impression, become in a manner, it's own *Felo de se*, and make an end of it selfe with it's own cruell hands. What a sad Spectacle is this to see that Church thus trodden under foot? To see that glorious Fould of our Lord thus ransackt, yea worried, not by the wilde Beasts of the Forrest, not torne in peeces by the Mercilesse Pawes of the Lion, or of the Wolfe, but utterly dismembred by it s own unnaturall sheep inraged and exasperated one against another: An horrid example this, and till now never heard of among the reformed Churches! It seems heretofore like Christs own true sheep, they were kept tame by the feare of God united by the same bond of Faith, knit together by the Apprehension of the common enemy, and so long they did both expresse and exercise holily and faithfully their mutuall Charity, quiet, and unity amongst themselves; in all which they preserved themselves from the Rage of the Wolfe by the Christian simplicity of their owne good Conditions, by the Innocency of their pious lives, by the Sanctity of their Religion, by the constant undauntednesse of their holy Faith. *But now we are wholly struck with horror at the Change of that glorious Face* * *of your Church*, whilest wee heare at this Distance the loud report of those deadly Wars that are now flaming up betwixt the King and his people, to see at Daggers drawing indeed, Brethren against Brethren, Parents

* *This is a very large Testimony of the flourishing Estate of the Church of England as it stood under it's Episcopall Government.*

* *Still that was under Episcopacy.*

Parents againſt their own Children, Chriſts Sheep puſhing againſt and goaring their owne Fellowes, nay, their owne Shepheards: At all this we are utterly amazed, and *would ſcarce have beleeved, That in the ſelfe-ſame pitched Field, one and the ſame God and Father, in the name of one and the ſame Mediator, at one and the ſame time, could be invocated for helpe on both ſides, to ſhed the blood of thoſe, that for the Major-part* had hitherto by ſo many cleare Demonſtrations in the whole equall courſe of their lives, equall in their *Piety* towards God, equal in their love & Loyalty towards their Country, approved themſelves ſuch faithful & true Brethren one to another. Strange, That theſe ſhould now againſt their owne Bowells turne all their warlike power, far better if imployed in the juſt puniſhments of their own treacherous Neighbours, or towards the reliefe of their deareſt Brethren, ſo long bowing the back under the weight of their bondage, and even at the laſt gaſpe for helpe.

What marvaile then, if theſe your cruell diſtractions have awakened, yea, divided even to a variety the judgements and affections too of Chriſtendome? Neither doe we our ſelves deny but that for a while we did ſomewhat ſtagger at, and as it were fluctuate about it; yet that demurre of ours did neither proceed from prejudice againſt, nor from partiality towards either ſide, as not being called upon by either, neither publikely nor privately, till now of late in your reference unto us, which we do reckon as no ſmall piece of Honour, ſince in your eſteem our Judgement may ſeem of ſo much weight, as able to advance or ballance down either party, both being of ſuch extraordinary quality.

We have conteined our ſelves within the bounds of a conſcionable judgement, and impartiall charity, towards both Parties, for indeed yee are both Brethren; We have neither way exceeded the compaſſe of our own meaſure, but ſtill kept

kept a meane, as rejoycing on the one hand at thoſe good things which we did heare were entertained with the generall applauſe of all good men; So on the other hand, wee could not but behold with griefe thoſe other *Sinifter paſſages* that in themſelves did carry a more fatall appearance. We were *overjoyed* at the * Iſſue of the *Scottiſh troubles*, that ſeemed at firſt to preſage a combuſtion not unlike this of yours, and yet far ſooner quenched, for as by Gods owne admirable handi-worke, (So by *the never-enough-magnified piety and wiſedome of our moſt gracious King*, and by the Concord of that wary Nation) that fire was in time put out, ere ever it did burſt into a more open flame. At the firſt report of theſe your own Commotions, our minds were poſſeſſed with a good hope that all paſt offences might with the ſame promptitude and facility be forthwith repaired, and all matters compoſed: So that what Actions or Counſells ſhould appeare amiſſe, might by the *Benignity of the beſt of Princes* be eaſily redreſſed, and conſequently both Church and Commonwealth without noiſe or bloodſhed be kept in due order: In purſuance of all which, we could not but admire the happy and glorious beginnings of the Parliament, and *the more then Fatherly affection* of His moſt gracious Majeſty, evidenced by his enacting thoſe Lawes, from which for the time to come, there was a clear hope of a Government full of equity, and freed from all corruption: *An example not ſo rare, as indeed ſingular in this our wild generation, ſo fertile of violent Powers and Princes.* But all theſe our goodly hopes were ſoon blaſted by that Raging Storme and Tempeſt of popular Tumults among you, that did force away both your moſt gracious Prince from His Parliament, as alſo a great part of the Parliament from it ſelfe. Since which we have heard indeed of many attempts and enterpriſes, many Propoſitions

* *Without Battel or Bloud-ſhed.*

and Projects, but all of them come to nothing, nothing is yet brought to perfection, nothing is yet rightly setled or establisht.

The businesse of the Church might seem the chief Object of your care and Sollicitude: If it had been handled and debated at times, and with minds calme and quiet, had the opposite judgements been compared and impartially weighed one with another, such an orderly course might happily have purchased a lasting peace to your Kingdome, and also rendered unto your Church *that most desired Primitive face of the Apostolicall times*,* but behold how quite contrary the Event hath fallen out? for the minds of both sides being averse from, yea, violently bent one against another, this very matter hath proved the great Rocke of offence by exasperating the wound and tearing it wider and wider by distracting more and more asunder the hearts of each party distempered enough already through former partiality and discord of affections. Nay, if the report be true, *these Church-Distractions have opened a wide gap to so many boysterous and private spirits, which we heare have assumed to themselves the most mischievous Title of Independents*, then which *Destructive Sect* nothing could more undermine, yea, quite overturne the very foundation of the Church.

* *Such was* Episcopacy *in* its *first* Apostolicall vigour of discipline, and Government, *the which, as at* the Synode of Dort, *this very man did both acknowledge unto* Bishop Carleton, *to be the best Forme of Church-Government, and also did heartily wish for it in his own Church; so doth he sufficiently commend the happy effects of it above* pag. 5. *in that full-passage of his containing the* Superlative Praises *of the former flourishing Estate* of the Church of England, *as before these Troubles it stood* under Episcopacy; *The Restauration of which former good Estate, is againe by this Author at the latter end of this Epistle*, pag. 12. *earnestly wished and prayed for.*

Besides

Beſides all that, We have been extreamly grieved at this, That the *Spirit of Diviſion* hath ſo plentifully ſowne among you his pernicious *Tares* of *Feares and Jeaouſies*, that they have not onely fructified, but even over-growne all over all manner of *mutuall Truſt*, in deſpight of ſo many *Royall Proteſtations ſealed* and bound up in oft *grievous Imprecations*. But *the very top* and *height* of all our Sorrowes on your behaifes, hath been this, That all that curſed fuell thus heaped on, is now at laſt kindled into *a bloudy War*, lengthened on both ſides, by a Multiplication *of deadly feudes*; So that during ſuch an Univerſall Combuſtion, *what ever mens bare words, and never ſo frequent Proteſtations otherwiſe may pretend, yet the Royall Honor, Power and Dignity cannot but fall into utter contempt: and on the contrary, the licentiouſneſſe of the moſt audacious and lawleſſe cannot but gather Strength and out-grow the other*: and then, conſequently Piety muſt needs decay, mutuall Love and Charity muſt utterly vaniſh away, and inſtead thereof *a kind of Savage Diſpoſition*, yea brutiſh rage *muſt needs at laſt invade the Minds and Manners of the men of this Generation*, who in proceſſe of time will no longer looke upon the old Originall cauſes that began the War, but rather upon the new mutuall Injuries freſhly done, or received in the very Progreſſe or Proſecution of the War between two Parties divided farre more by an odious difference of Reproachfull Names, as it were, infamous brands fixed upon each other, then really by the Cauſe it ſelfe. It had been farre more eaſie unto us, and all good men elſe, to deliver our Judgements upon your caſe; had the *Major part* of either ſide differed from the other either in the more Eſſentiall points of Religion, or elſe diſſented about the Fundamentall Lawes of the Common-wealth; or had either Partie

been oppreſſed * by the other in a direct way of open perſecution, or had there been an Introduction of publike Tyranny againſt the Lawes through the baſeneſſe and puſillanimity of the other Party: But as for you, you have abundant cauſe of comfort of ſecurity againſt all theſe evils * ſince by vertue of your owne moſt juſt and powerfull Lawes, *thoſe Lawes that already have been indifferently agreed upon by the generall conſent of all Parties concerned*, you may with eaſe prevent or put all thoſe fore-mentioned evills, which in other Kingdomes may ſeeme almoſt unavoidable: All theſe conſiderations put together, have moved us for a long while ſeriouſly to deliberate and adviſe what might be at laſt, the beſt expedient left to procure *an honeſt and ſure Peace* among you. Indeed we have been much *ſcandalized*, that *all the Mediations* of ſeverall Kingdomes and Provinces in League with you, have been tried and uſed all in vaine: Howbeit it came into our mind to propound this *one Medium more*, whither now at laſt there be yet any hope to obtaine from the *Kings* moſt gracious Majeſty, and from the *Parliament* that of both ſides *Eccleſiaſticall Perſons* may be choſen of unqueſtioned Truſt, and Fame-proofe beyond all ſuſpition, to whom this great buſineſſe may be committed; Namely, that comparing the chiefe points now in controverſie, they may chalk out ſome good way towards *an holy peace*. But firſt theſe *men* muſt by Gods good Spirit, themſelves be diſpoſſeſſed *of all factious inclinations*, that ſo they may become fit *Umpires and Truſtees* of

* *Woe be to them that firſt began that* Warre *whoſe* Non-neceſſity, *yea* Injuſtice, *ſtrangers themſelves can ſo far off ſo plainly perceive and condemne too.*

* *To wit, in a faire, quiet, Legall* Parliamentary way, *not in a* Martial way: *therefore he mentions not at all the power of Arms, but only the power of the Laws.*

of the Publike Peace, and impartial Ambaſſadours of Reconciliation betweene both Parties, and alſo able and Studious too, by all their Speeches, Exhortations, and Sacred Obteſtations, to charme the Hearts that on both ſides are ſo obdurate in Warr and Bloudſhed. This were the ready way, by thus interpoſing the *Sacred Cenſer* in the very middeſt of theſe Publike flames to quench all the heart-burnings: for who knowes whether at the devout Prayers and holy groans of Perſons Sacred, thus proſtrate at the foot-ſtoole of the Heavenly grace, the Divine power and glory may not break out once more, and ſhew forth it ſelfe by moving the hearts of both Parties to lay down all hatred, and publike enmities. The only way to procure ſuch ſound Counſell of both ſides, and to purchaſe againe the precious bleſſing of a generall Peace, is eſpecially when all humane helps faile, to call in the Divine Aſſiſtance, which no man did ever try in vaine. By theſe good means that may be brought to paſſe (what cannot be hoped for from Civill Warr, however the ſucceſſe prove) that by a voluntary Inclination of Minds, the wound ſhall be ſo fully cloſed up, as that Love and Charity may in time perfectly be recovered.

The good opinion which you have conceived of us may ſuffer us to offer theſe Conſiderations unto you. It might be immodeſty in us to preſcribe, or to adviſe you any further: But no Law of Modeſty can ever forbid us to wiſh, and to Vow, and to beſeech God for you, yea to appeale unto God, and to adjure you all in his Name.

O then above all, take *a ſpeedy and ſpeciall care for a ſure and ſound Peace*, what ever it be * tis

* *What would this* Peace-maker *have ſaid if he had ſeen or heard of* ſo many Royall reiterated offers of peace *wherewith the Soveraigne hath and ſtill doth wooe his* Stiffe-necked Subjects. *Certainly*, the more peaceable ſide *hath alwaies amongſt good men had the Reputation of the better ſide.*

to

to be preferred before any Civill Broyles. Beware leaſt the Fortune of Warr ſmiling upon you, draw you on, and tempt you to commit your great Affaires to the ambiguous chance of Victorie, then which nothing can happen more deadly, yea pernicious unto the Common-wealth. Roule away that huge ſcandall that lies ſo heavy upon the whole Chriſtian World, yea waſh and wipe off that foule ſtaine of black oppreſſion, charged eſpecially upon the pureſt Profeſſion of the Goſpell, as if ſtill it did in a kinde of antipathy, or ſecret hatred, oppoſe and oppugne all Kingly Power, and ſupream Authourity. Mitigate and aſſwage the exulcerated, and too too much provoked minde of your King, and do not compel him * TO PINACLES AND PRECIPICES.

* *This was very good councell from a* Stranger, *had the Subjects had the grace to follow it in time, then had there been an end of* the old War, *and a happy* Prevention of a new War, *which except ſtopt by timely ſubmiſſion can portend nothing but the utter* Nationall ruine *of Church and State, which God in mercy avert.*

Rather beare with ſome blemiſhes and corruptions, from which, no Empire could yet wholly be free, no not in its moſt flouriſhing eſtate. Account not thoſe remdies the beſt, that are abruptly applied and accumulated, but thoſe rather that being taken in by degrees, may in time, by little and little, goe downe more eaſily, and digeſt the better, and ſo at laſt obtaine a Confirmation. And laſt of all by the bowells and mercie of Chriſt, ſuffer your ſelves to bee intreated, that we may no longer ſee that wealth, power and ſtrength which God hath graciouſly beſtowed upon you, imployed, yea, utterly waſted in the fatall ruine of your own ſelves but rather let it be ſtretched out to the reliefe, and ſupport of ſo many of your owne moſt afflicted * Brethren, even panting after your own peace.

* *Of Ireland.*

May

May the God of Peace himſelfe heare, accept, and grant theſe our ſincere devotions; May God defeat all the plots, diſappoint all the Machinations of the Devill, and of Antichriſt. May the ſame God reſtore your Kingdom and reſtore your Churches, to that High State and pitch of Holineſſe and of glory, in which, on the Theater of the univerſall Church, they have hitherto excelled and out-ſhined all the * Churches upon Earth.

* *This full Teſtimony of* the Excellent State of the Church of England (*ſtill as it heretofore ſtood* under Epiſcopacy) *out-ſpeakes all the former, and to this good Ejaculation from* Genevah, *no right* Proteſtant-Malignant *but will heartily ſay,* Amen.

As for us, take in good part this our plain Sence delivered freely unto you in a Brotherly Confidence, and Pardon and Impute our Delay of Anſwer unto theſe weighty Reaſons. The Report was here very ſtrong, That you were now very faire for *a Treaty of Peace*: Therefore we thought it fit to expect what a Day might bring forth, that ſo all our Words and all our Affections too, might overflow with meere Gratulations and full Expreſſions of our Joyes. But ſorry wee are, that we have yet again been deceived with vaine hopes: And now that wee may ſpeedily recover and enjoy that happineſſe, we both wiſh and pray, with as much Devotion as becomes your Deareſt Brethren, who glory not a little in your good eſteem of us. That God will powre down upon you his richeſt Benedictions, together with a large Meaſure of his Wiſedome, and Spirituall ſtrength. Farewell, and *proſper in the Lord.*

FINIS.